THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*" (REV. 5: 12).

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FUNDAMENTAL TO ETERNAL JOY.

IT is rational to believe that the intelligences of the universe are co-existent with eternal matter and energy; that they are constantly aware of the presence of opposites; that they understand, and in their activities are subject to and influenced by the law of cause and effect: that in the exercise of agency they choose for themselves good or evil, truth or error, obedience or opposition to law.

Knowledge is omnipresent in the universe; and exists therein as the foundation of power. Its influence is felt by all intelligences; and, understanding fully the conditions with which they are surrounded, and their prerogatives, the limitation of their development, progress, and joy depends entirely upon the wisdom with which they choose, and the energy with which they put principles of knowledge into operation in harmony with law to a definite end. Knowledge is power only as it is used intelligently and effectively to some definite purpose and in accordance with law. Observance of any law, whether universal or specific, brings freedom; while, on the other hand, opposition thereto results in disappointment, sorrow, and bondage. Thus the universal and net result of the accumulation and application of knowledge by intelligent beings is either "progress" or "retrogression." Joy and freedom are synonymous and co-existent with progress; while limitation and regret are invariably the accompaniments of retrogression.

The principles involved and here set forth are operative throughout the entire universe; they prevailed in time immemorial; they are effective to-day; and will remain in force during the countless ages of eternity.

To make specific application, then, it is both rational and desir-

able to believe that, in the course of eternal progress, these principles apply to the intelligences which exist and are known in their various gradation spheres and stages of progress respectively as spirits, men, angels, and gods. Accordingly, these intelligences are undoubtedly extensively distributed throughout the great planetary system of the universe; in the enjoyment of whatever sphere their attainment and intelligent application of knowledge merits; and that in full harmony with justice and universal law.

To earth is man's appointment. He represents the highest order or species of animal life that has lived or that does now live upon this earth. Man is essentially different, apart from his physical conformation, from the other species of the earth, in that he possesses superior intelligence—intellect, or the power to reason and the ability to judge for himself, in contradistinction with "instinct," by which the other and lower forms of animal life are actuated. It is this characteristic in man which reveals the close relationship he bears to other spheres; and why he, being God's highest creation and possessing this attribute of Deity, was, in the person of Adam, our first parent, given "dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth" (Gen. 1: 28). It indicates why Adam was permitted, as the animals were brought before him, to name all living creatures. Man possesses the inherent right of Godship; for he is the son of God. He comes into this world as the representative of the highest order of intelligences that exist in the great universe, here to enjoy a brief sojourn or probationary estate for his education and progress. Man enjoys the right of free agency, and ability is given him to understand and to judge for himself. In no incident, perhaps, is this truth better established than in the fact that at his earliest existence on earth, his Creator placed Adam, the father of mortals, in the Garden of Eden to enjoy its delicious fruits, to prune and to cultivate it; with the expressed command, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die"; and left him to choose his course. Adam exercised this universally decreed prerogative on no other occasion with greater deliberation than when he chose to follow the action of his wife Eve in eating the forbidden fruit that the other, the first and greater commandment, "Be fruitful, and multiply, and replenish the earth, and subdue it," might be obeyed, notwithstanding it meant to them immediate banishment from the presence of God, and, subsequently, the subjugation of the soil which had been cursed for their sakes; for it was decreed that they should eat their bread by the sweat of their faces until they should again return to dust—they and their children after them. Adam understood the purpose of life just as did the Prophet Lehi, who so beautifully explained to his son Jacob many centuries

later in his last testimony: "But behold all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are that they might have joy" (II. Nephi 2: 24, 25).

Joy, as has already been explained, is synonymous with freedom; freedom and power result from intelligent application of knowledge in harmony with law. Man, in order that knowledge may become an agent of power and freedom, is dependent upon intellect; and its judicious consideration and application of knowledge bespeaks in him the glory of God—intelligence. Progress is co-existent with joy and freedom. Our first parents exercised their right of agency in their eternal progress. They, however, as have all men in the flesh, reaped as they sowed: and their joy came to them by obedience to law. "And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same" (Doc. and Cov., Sec. 88: 34). And further, "There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to the law upon which it is predicated" (Doc. and Cov., Sec. 130: 20-21). Men must recognize truth, and yield obedience to law, if they would have "joy." It is impossible for them to harbor error, and to operate in opposition to law without experiencing the pitfalls and the disappointments of an ill-spent life. This is the gospel of Jesus Christ as taught by the Church of Jesus Christ of Latter-day Saints; these are the teachings of the Master; and even He, in His ministry upon earth, was amenable and subservient to law in the untrammeled exercise of His free agency. Though a "Man of sorrow," yet was He also the exemplification of all that is real "joy."

This life is but a "forgetting." We walk by faith for a brief probationary period in mortality. Does finite man look upon the tiny infant, the helpless, yet most wonderfully perfect temple of clay—God's handiwork, and, peering into the eyes, those perfect organs of vision, fail to discover tabernacled there a visitor from another sphere? Pray, seek for truth, vain man; for truth shall make you free; and understand thou what is life—where then we were—where yet we are to be.

As the divine spark in each individual causes him to feel, and to acknowledge a supreme Power in the universe, so it seeks to draw him to a study of the phenomena of nature, those conditions of which he is immediately cognizant—his environment. Scientifically, man—the wonderful creature that he is—has become skilled in observation and examination. He has directed his energy towards analysis, and has thereby accumulated an immeasurable amount of knowledge. He has applied his knowledge synthetically with amazing and, practically, unlimited results of achievement on inanimate materials. In his research he has become a

dissector; and at the same time, a mighty organizer by the power derived from the application of knowledge in conformity with law.

Man, in his effort to discover the origin of life in plant and animal, has dissected, analyzed, and microscopically examined tissues; he has discovered that with the primary cell is the power to reproduce its kind. He has even named the component parts of the cell; but he is unable to say what exists in the microscopic nucleus that gives to the cell its life. As he contemplates the marvelous possibilities of the fertilized human ovum, he stands helpless at the portal of mortality. He feign would open the door, and peer beyond, but he cannot—to mortal the door is locked. As nature proclaims a Deity, so man, not only by his attainments scientifically, but by his discovered limitation of knowledge and power to do, proclaims himself the connecting link in the great eternal chain of life and progress, between a pre-mortal life in time immemorial, and the perpetuation of his existence as an intelligent entity in the countless ages of eternity. He declares his absolute dependence upon both "past" and "future."

The Scriptures are replete with evidence of a pre-existence, and that in that state we lived as spirits. For example, with reference to Christ: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1: 1-2). Here are the words of Christ, himself: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 5). In the following passage of modern revelation, Christ bears record of His pre-existence, and the presence of the hosts of heaven: "Thus saith the Lord your God, even Jesus Christ, the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made" (Doc. and Cov., Sec. 38: 1). The Apostle Paul bears record that men existed as spirits prior to this earth-life: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live" (Heb. 12: 9)? Moses and Aaron prayed, "O God, the God of the spirits of all flesh" (Num. 16: 22).

From its sphere, a spirit journeys to become the possessor of the tiny temple of clay. Thus, by a union of the spirit with the body, it becomes a living soul, and is known as man. It is the spirit that animates the little body; the intelligence of the spirit that glows in those eyes, and which fairly radiates from that masterful piece of architecture. It is the same spirit that governs the body, as pictured by the Preacher (Eccl. 12: 1-6) during its activity in mortality and until the decreed time of the dissolution of the body. Of that time he says, further: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (v. 7). By the union of the spirit with the body in mortality

the original entity is further glorified, and in that condition enters upon its second estate, as a reward of faithfulness in the former sphere. Thus is realized Divine benevolence to one who, having conformed his activities with law, is given possibilities of even greater liberty and its consequent joy.

That the principle of agency and the realization of joy through the observance of law are effective in the pre-mortal condition, is indicated by the words of His disciples to the Savior: "Master, who did sin, this man, or his parents, that he was born blind" (John 9: 2)? The existence of spirits prior to mortality, their right of agency, and the result to them of the exercise of it are all indicated in the vision of the Lord to Abraham: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born" (Pearl of Great Price, Book of Abraham, Chap. 3: 22-23). Further, the Lord declared to the prophet Jeremiah, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1: 5). The fact that some excelled while in the spirit-life, thus obtaining preferment, justifies us in the belief that all spirits, in connection with their progress, experience joy in measure according to the freedom of development that results from observance of law: and their station is established on the basis of merit. That spirits do possess joy is supported in the minds of men by the scripture in which the Lord questions Job: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding * * * when the morning stars sang together, and all the sons of God shouted for joy?" Before the creation of the earth, the "sons of God" rejoiced, and evidenced, by their exclamations, the joy which they felt because they were to be further glorified by tabernacling in the flesh upon the earth: though it was yet to be organized for their habitation.

Again, "Men are that they might have joy." Likewise, all intelligences exist that they might have joy. This was the Lord's command to Abram: "Walk before me, and be thou perfect" (Gen. 17: 1). And Christ has declared to all men: "Be ye perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48). Therein is indicated the pathway to the attainment of joy. After his earth-life, man, in immortality, may continue to strive for perfection. As Christ explained, "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father" (John 16: 28); so man came forth from the Father, and he may return to the Father by obedience to God's laws. Provision

is made for those who strive for perfection, according to their attainment; for the Savior taught, "In my Father's house are many mansions * * * I go to prepare a place for you" (John 14: 2).

Upon the eternal principle that freedom and progress result from the observance of law, is based the joy for which man exists. That principle is the basis of the philosophy of the gospel of Jesus Christ. Upon its exercise depends, through the grace of our Lord and Master, the salvation of all God's children and the realization of their fondest hopes, namely, to become as God; for God is the embodiment of perfection; His joy is infinite and supreme.

Liverpool. GEORGE F. RICHARDS, JR.

THE TRUE AND LIVING GOD.

IF we are going to worship God acceptably—"in spirit and in truth"—we must know what kind of a Being He is. In St. John 17: 3, we read, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It is the desire of the writer to cause the reader to think, to awaken an earnest desire to know God, and His will concerning us mortals, and our relationship to Him. Our Savior advised those who desire to understand Him and His mission, to "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

Beginning with the first chapter of Genesis, we find that God made man in His own image: "And God said, Let us make man in our image, after our likeness." God must, then, be in the form of a man. In the 17th and 18th chapters of Genesis we have sure evidence that He is in the form of man, for He talked with Abram as a man, and ate food prepared for Him. He spoke to Jacob face to face (Genesis 32). Moses and others, with seventy of the elders of Israel, saw Him: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exodus 24: 9-11; 33: 9-11).

Now, two or three witnesses (out of many) in the New Testament. The most complete proof that God the Father is a personal being, is in God the Son, the perfect revelation of God in the flesh, as described by Paul in Hebrews, first chapter: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had himself purged our sins, sat down on the right hand of the Majesty on high" (See also II. Cor. 4: 4). All professed Christians agree in a general way that God the Father is all-powerful, all-wise, and everywhere present, and that in Him all the heavenly attributes dwell in perfection, and that all those attributes were manifested in the earth-life of Jesus Christ, who is God the Son.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

We cannot know God truly except by revelation. The Holy Ghost is the witness, or revealer, and we cannot receive the Holy Ghost except we do the will of the Father (See I. Cor. 12: 3; John 14: 15-21). The oneness of the Godhead is in the perfect unity of purpose, of will, and power, as plainly shown in John, 17th chapter, wherein it is recorded that Jesus prayed not only for His disciples, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us."

If God is the same yesterday, to-day, and forever and has made Himself known to those who have prayed to Him in faith in all ages, why should we believe a man who two thousand, or four thousand, years ago, said he saw God, and refuse to believe one who says he has seen Him in these latter days? Is revelation from God four thousand years ago any truer than from God now?

Now comes the witness of the latter-day Prophet, a man who prayed to God in faith for knowledge; * * * "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me, * * * When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, This is my beloved son, hear him." This same man, later, testifies: "The Father has a body of flesh and bones, as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit." If the Son is the perfect Revelation of the Father, as the Bible teaches, then Joseph Smith's testimony is true, and the Father has a tangible body of flesh and bones like the Son's. Does not the Lord Himself, after His resurrection, testify: "Behold my hands, and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke 24: 39)? How can any sane man or woman claim to "worship God in spirit and in truth," and still worship a Being without body, parts, or passions? "Three incomprehensibles in one incomprehensible?"

The elders of the Church of Jesus Christ of Latter-day Saints call upon all men everywhere to repent of their idolatry, drunkenness, sexual sin, and greed for gold, and turn from their dead forms of religion to the worship of the "true and living God," who has again spoken from heaven by visions, and the ministry of angels, and restored to men the authority to speak and act in His name.

Blackburn. JAMES T. B. MASON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. JUNE 28. 1917.

EDITORIAL.

PRESIDENT JOSEPH F. SMITH'S TESTIMONY.

THERE are many excellent features in the address delivered by President Joseph F. Smith at the opening session of the Eighty-seventh annual conference of the Church, and published in the *Star*. President Smith has, in fact, ever since he became the standard-bearer of the Church, made his opening addresses a strong feature of these annual and semi-annual gatherings of the saints, and so notable have they become that even strangers who have little sympathy with the Church, speak of them with admiration. President Charles W. Penrose, referring to this conference sermon, related the following: "One gentleman present, who was not of our faith and who has come from the far east on other business than attending this conference, stated to a friend here that it was well worth a trip across the continent to hear that address from President Smith." President Penrose, voicing the general sentiment of the saints, added, "I endorse his statement, for I felt the same way." This is a true indication of the esteem in which the addresses referred to are held.

One of the excellent features to which we desire to call attention relates to the attitude of the saints toward people of various nationalities, even if they are under the necessity of becoming soldiers, and how they should conduct themselves under all circumstances. He said, in part:

"I want to say to the Latter-day Saints who may enlist, and whose services the country may require, that when they become soldiers of the State and of the Nation, they will not forget that they are also soldiers of the Cross, that they are ministers of life and not of death; and when they go forth, they may go in the spirit of defending the liberties of mankind rather than for the purpose of destroying the enemy. If we could convert them to peaceful ways and to the love of peace without destroying them, we would become saviors of men. And it is abominable that men who engage in the great and grand and necessary duty of protecting and guarding our Nation from the encroachments of wicked enemies, cruel, and destructive foes, should not maintain among themselves lives of honor, virtue, purity, and of immunity from sin and crime of every kind. It is a disgraceful thought that a man to become a soldier should become a rake and abandon himself to crime and wickedness. Let the soldiers that go out from Utah be and remain men of honor, and when they are called obey the call, and manfully meet the duty, the

dangers, or the labor, that may be required of them, or that they may be set to do; but do it with an eye single to the accomplishment of the good that is aimed to be accomplished, and not with the blood-thirsty desire to kill and to destroy."

These are views and sentiments worthy of a man of God.

To the Latter-day Saints this world-war has not come as a surprise. They have been expecting some such world-wide calamity, for the prophets of the Lord have foretold it, and warned the world that it was coming. But, none the less, they are full of love and compassion for their fellow-men who, by rejecting the gospel that offers salvation from sin and error, have brought this visitation upon themselves, and their only desire, if they understand the gospel principles, is to save the children of men, who all are God's children, no matter what their nationality, or outward circumstances, may be. To them there is "neither Jew, nor Greek, there is neither bond nor free," but, as our Lord stands as the head of the human race, the Mediator between God and man, and will, ultimately, be the acknowledged ruler of all the world, so there is only one human family, though at present it is, through evil influences, broken up and divided into hostile factions. There will be, ultimately, through the saving power of the gospel, only one human brotherhood. "Ye are all one in Christ Jesus" (Gal. 3: 28).

Another notable feature of the address was the testimony President Smith bore to the pure and noble character of the men who led the Church during the early years of its existence.

The world has very largely misjudged those men. Opponents have misrepresented them, vilified them, and sought to cover their memory with disgrace, through devices inspired by the father of falsehoods, until their very names have become a "proverb and a bye-word" among the ignorant and unthinking masses of the world.

President Smith knew those men intimately. He had, as he stated, been associated with Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, Jedediah M. Grant, Daniel H. Wells, John Taylor, George Q. Cannon, Wilford Woodruff and his associates, Lorenzo Snow and his associates, the members of the Council of the Twelve, the Seventies, and the High Priests in the Church, for more than sixty years; he grew up from babyhood with them; he associated with them in council, in prayer, at home and abroad, in private and public, and he is, therefore, able to speak of them as only an eye-witness can do, and he declared:

"I bear my testimony to you that they were men of God, true men, pure men, God's noblemen; virtuous men who never were either tempted to do evil or tempted others to do wrong, men whose examples and whose lives were above reproach, except in what corrupt, wicked or ignorant men supposed they saw and presumed to denounce as wrong in them."

This testimony, the Latter-day Saints know to be true. Nicodemus knew that our Lord was a teacher sent by God, because of the mighty works He performed. So we know that no man could have done what the early leaders of the Church did, except God had been with them. And this truth the world will yet acknowledge.

The Church of Jesus Christ of Latter-day Saints is the most momentous fact before the world to-day. It is the kingdom of God again set up in earth by revelation and the ministration of angels. Joseph Smith was a man of God. His successors have all been true servants of the Almighty. The present visible head of the Church is, in every respect, a worthy successor of those who have preceded him, a seer, prophet, and revelator, as truly as any man who, in any dispensation, was called to be the mouth-piece of God. This is the great fact that is before the world, and to which we testify. Anyone who has a desire to know the truth may learn for himself, or herself, that this is the truth, and receive the testimony of the Holy Spirit as a seal thereto. No one can reject this testimony, except at his peril. God speaks to-day, through His word and His servants. Let those who hear accept the message and prove their faith by obedience.

J. M. S.

DO NOT WASTE BREAD.

At a time when the general slogan is, "Do not waste bread," the subjoined article from the *Liahona* will be of interest to our readers:

A slice of bread seems an unimportant thing. In many households one or more slices of bread are daily thrown away, and not used for human food. Sometimes stale quarter—or half—loaves are thrown out.

Yet one good-sized slice of bread—such as a child likes to cut—weighs an ounce. It contains almost three-fourths of an ounce of flour.

If every one of the country's 20,000,000 homes wastes on the average only one such slice of bread a day, the country is throwing away daily over 14,000,000 ounces of flour—over 875,000 pounds, or enough flour for over a million one-pound loaves a day. For a full year at this rate there would be a waste of over 319,000,000 pounds of flour—1,500,000 barrels of flour—enough to make 365,000,000 loaves.

As it takes four and a half bushels of wheat to make a barrel of ordinary flour, this waste would represent the flour from over 7,000,000 bushels of wheat.

Fourteen and nine-tenths bushels of wheat on the average are raised per acre. It would take the fruit of some 470,000 acres just to provide a single slice of bread to be wasted daily in every home.

To produce this much flour calls for an army of farmers, railway men, flour mill people. To get the flour to the consumer calls for many freight cars and the use of many tons of coal.

But, some one says, a full slice of bread is not wasted in every home. Very well, make it a daily slice for every four or every ten or every thirty homes—make it a weekly or monthly slice in every home—or make the wasted slice thinner. The waste of flour involved is still appalling—altogether too great to be tolerated when wheat is scarce.

Any waste of bread is inexcusable when there are so many ways of using stale bread to cook delicious dishes.

THE GREAT PHYSICIAN.

MANY people in these days believe the doctrine that, if you confess the Lord Jesus with your lips, you will instantly be in a saved condition. Now, as rational beings, let us examine this doctrine in the light of reason and the Scriptures. What did Paul mean when he said to the keeper of the prison at Philippi, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31)?

The common practice among the children of men, in the case of serious illness, is to call a doctor. What qualifications must this doctor possess? Is he one in whom we have no faith? Or is he one whom we believe to have sufficient knowledge to diagnose the complaint and relieve the suffering? I need not say that he must have these qualifications. If we have sufficient evidence to convince us that he comes up to the requirements, we will put our lives in his hands.

When the doctor comes, the patient is examined, and when he has studied and considered the symptoms, he draws his conclusions concerning the cause of the trouble, and proceeds to give his directions for its cure.

The patient is told, perhaps, that he has been eating improper food and, therefore, must change his diet and take food more easily digested. He is instructed, probably, to drink a large quantity of water, so that the digestive organs may be cleansed from impurities. Medicine is left, to be taken at regular intervals, after which, perhaps, a tonic is prescribed, which will keep the patient attuned to a condition of health, strength, and vigor.

All of these instructions are given with promise of relief, if they are followed, but it seems to be the disposition of some to believe in the doctor and expect to be healed by his visit, without doing what he advises. By a peculiar process of reasoning, a patient of that class convinces himself that the food he has been eating was good for him because he was fond of it. Why, he asks, should he make any change in his mode of living? Who would suppose that a little water would be good in a case of sickness?

Time goes on, and he pays the penalty of disobedience. His condition grows gradually worse, until the reality of the situation is driven forcibly home. The doctor is called in again, and the patient has to admit that he has disregarded the commandments.

Christ likened Himself to a physician when He said, "They that are whole need not a physician, but they that are sick" (Matt. 9:12). Many people have proved by evidence that, as our great Physician, He is duly qualified. Therefore, we can follow the rules prescribed by Him and His inspired assistants. He said, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3). As John records, "And whereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I. John 2:3, 4). Again, we are told, "If you love me, keep my commandments" (John 14:15).

Like the worldly doctor, the Master Physician, has given, is giving, and will continue to give, rules and regulations by which all men can detect their respective symptoms and, by compliance, remove the cause of the same.

By careful study of these rules, many will learn that they have been partaking of improper spiritual food and therefore must change their diet. In other words, He calls upon all men, everywhere, to repent—that is, turn away from the doctrines taught by men and accept the plan laid down by Him. He tells them that this plan also includes water. His words to Nicodemus were, "Except a man is born of the water * * * he cannot enter the kingdom of God" (John 3:5). This must be done for the remission, or the washing away, of sins, not the washing away of the filth of the flesh, and in obedience to and compliance with the law that will regenerate us.

He promised that He would make us pure in His sight, and, being pure, the tonic, which is the Holy Spirit, will be given by the laying on of hands. This is essential to keep us from falling back into the old state whence we were lifted. This is the birth of the Spirit—"Except a man is born * * * of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

Christ is not personally with us, as the Great Physician, but He has chosen His assistants who work under His direction. They are constantly being called upon to relieve the heart-aches of those who are suffering from this spiritual disorder. When they officiate in baptism, or lay on hands for the gift of the Holy Ghost, the regenerating power comes to the applicant and makes him feel that new life has been infused into his veins.

Many people claim to believe on this Great Physician, yet when they hear His requirements they argue that this is not necessary, and that is not necessary, until the real necessity of the ordinances is forced upon them—provided that they are not spiritually

dead first. By compliance with the laws, they receive joy and happiness. Reflection shows them the pangs of regret over lost opportunities. They then realize fully the sufferings and sorrows entailed by disobedience to the Great Physician's counsel.

Therefore, if we expect to receive the blessings of the Lord and be recipients of the benefits of his blood-bought atonement for our sins, we must live up to the requirements of His gospel, "which is the power of God unto salvation." Not only must we be obedient to baptism, but our lives from thence forth must be ones of faith and repentance. He is the Great Physician, avoid future regrets.

Belfast. WILLIAM W. KENT.

TWO CONFLICTING INFLUENCES IN THE WORLD.

IN these days of superstition and unbelief it will appear strange to those that deny the existence of a living God, to learn that the writer of this contribution believes that the existence of a devil is a fact as well established as the existence of God. The devil is a powerful personage, the father of lies, by which to deceive and blind men, and lead them captive at his will, even as many as will not hearken to the voice of God.

We learn from the Scriptures that there was a council in heaven, and that Lucifer, the Son of the Morning, took a prominent part in the deliberations. In this assembly earth-life was outlined and planned, with all its requisites and characteristics, to make possible the further progress of the children of God. What should be the governing law whereby peace and happiness could be attained, and the foundation of man's progress in mortality laid? That was the question before the council.

Then Lucifer said to God, our heavenly Father, "Behold, here am I, send me; I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." This was Satan's plan of compulsion, whereby he proposed to save all men. Bereft of freedom to act and agency to choose, they were to be compelled to do right. But this plan was rejected, and Christ's proposal was accepted. He humbly offered to take up His dwelling, temporarily, in mortal flesh and live among men as their exemplar, respecting their free agency, but teaching them how to use that divine heritage right.

The decision resulted in a conflict in heaven and the expulsion of Satan and one-third of the host of heaven (Rev. 12: 7-9). Isaiah alludes to the fall of Lucifer, as follows, "How art thou fallen from heaven, O Lucifer, Son of the Morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, 'I will ascend into heaven. I will exalt

my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds, I will be like the most high'" [God] (Isa. 14: 12-14). This was the vow of Lucifer before he left the heavens. With the doctrine of compulsion in his heart, he meant to gratify his ambition for dominion and glory. And in this work he certainly has shown perseverance. History testifies to that.

The work of the evil one is to attempt to frustrate the plans of the Almighty to bring to pass immortality and eternal life for man. He brought about the fall of our first earthly parents, and caused that they and their children were sent out into an empty world. He induced Cain, by false promises, to slay his brother. He plunged the human race into sin, until God cleansed the earth by a flood, preventing the propagation of the wicked race, only Noah and his house being saved. And even with the remnant he tried his cunning plans to bring about destruction. Noah was drunk with wine from his own vineyard. Moses, David, Solomon, were among his victims, although they, in some respects, were men after God's own heart, prophets, leaders of Israel, the chosen people. Right down the stream of history to our present day, Lucifer has proved himself the prince of the earth, with the nations at his feet. Christ, who came into mortality to save the children of men from their enslaved condition and to lead them back to God and their former loves and covenants, came because Lucifer held sway in the world. At the time of Christ the Romans and Greeks knew not God, for they worshiped in groves and by springs what they fancied to be gods, and their evil deeds were surpassed only by their false worship.

The ancient Egyptians worshiped the sun, crocodiles, the bull, and the Nile. The Chinese had their pantheistic gods; the savage tribes in the north, south, east and west were hopelessly bound in ignorance and superstition.

The devil tempted even Jesus with the most subtle temptations. He offered the kingdoms of the earth to Christ, if He would worship him. Lucifer not only claimed the earth and her inhabitants, but he held them in the bondage of ignorance and superstition. John says: "It was given to Lucifer to make war with the saints and that power was given him over all kindred, tongues, and nations." Isaiah says that Lucifer made the world as a wilderness and destroyed the cities thereof, that opened not the house of his prisoners (Isaiah 14: 17).

But a knowledge of good and evil is essential to progress. Man, as a free agent, must be confronted by the two, in order to choose for himself.

"Wherefore, the Lord gave unto man that he should act for himself. Wherefore man could not act for himself, save that it should be that he was enticed by one or the other. * * * Wherefore, men are free according to the flesh; and all things are given them

which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation for all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself" (II. Nephi 2: 16, 27). But though Satan has had such great influence upon the hearts of men in the past and the present, yet he is gradually losing his hold. Through the restoration of the gospel in these last days, through the instrumentality of the Prophet Joseph Smith, by the power of God, the kingdom of God has been set up, which kingdom will subdue all kingdoms now under the power of Lucifer, the Son of the Morning.

HERMANN STULZ.

DEATH IN THE SERVICE.

ELDER OLIVER G. ELLIS, writing from Hull, June 9th, 1917, says: "I regret to inform you of the death of Brother Percival John Bull, one of our Hull saints. He was serving his country and met his death on the 15th of May, 1917, being killed instantly. He was baptized on the 24th of December, 1916, by Elder William A. Linford, and confirmed the same day by President William D. Lewis. The following day he left for France. He was notably sincere in his belief, and died a faithful Latter-day Saint."

FROM THE MISSION FIELD.

Transfers.—Elders Albert S. Allen and Alma Moss were transferred from the Manchester to the Scottish conference, June 7, 1917; Elder David A. Owen from the Leeds to the Liverpool conference; Elder Henry H. Parker from the Liverpool to the Scottish conference; Elder Amos T. Tucker from the Scottish to the Leeds conference; and Elder John H. Wilding from the Bristol to the London conference, June 18th, 1917.

District Meetings.—District meetings were held in Halifax (Leeds conference), Sunday, June 17th, 1917, at 2:30 and 6 o'clock. There were in attendance, Mission President George F. Richards, Conference President Eben J. Robinson, and Elders Nathan Groome, Jr., David A. Owen, Joseph S. Nelson, and Lester F. Hewlett. The meetings were well attended by the saints and a goodly number of non-members. The Spirit of the Lord was present, and inspired remarks were made, which were appropriate to the occasion.

Baptisms.—On June 17th, 1917, six persons were baptized by Local Elders Thomas Stawart and Albert E. C. Banks, in the North

Sea, at Sunderland, England (Newcastle conference), and were on the same day confirmed by the above-named brethren, and President Parley M. Condie.

On Sunday, June 17th, 1917, a baptismal service was held at Durham House, 295 Edge Lane, Liverpool (Liverpool conference), when three applicants for membership in the Church were baptized by Elder George F. Richards, Jr. They were confirmed members of the Church after the baptism by Elders J. M. Sjodahl, John E. Cottam, and George S. A. Tofte.

Sunday School Reports.—The Latter-day Saints Sunday School at Grimsby (Hull conference) held its anniversary on the 27th of May, this year. An appropriate program was rendered by the children and the members of the theological class. President J. R. Skipworth reports the Sunday school in a good condition and doing efficient work.

The South London branch Sunday School, Superintendent William E. Attwood, had a very pleasant outing on the 9th of this month. At 9 a.m. the party gathered at the Clapton Road Tube station and proceeded to the Richmond park, where a suitable place was selected in which to spend the day. President Stagg gathered another party, consisting of those who had to work during the earlier part of the day, and joined us at 4 p.m. Some members of the other London branches also joined us, and an exceptionally pleasant time was enjoyed by all.

DIED.

MIDGLEY.—At Colchester, Keighley branch (Leeds conference), Elijah Midgley, from illness contracted while serving in the army. Deceased was born on the 21st of February, 1872, at Keighley. He was baptized on the 2nd of November, 1907, by Elder Thomas E. Towler, and was confirmed the same day by Elder Nephi Gledhill. He served twenty-two years in the army. Previous to his death he was assistant signaler instructor at Clacton-on-Sea. His funeral was attended with full military honors.

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